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This Side and That

Technique and Comfort

Everybody is aware of the increase in production we owe to technical advance: more clothes, more shoes, more cars, plenty of gadgets and a little more rice. Increase in production is roughly proportional to progress techniques. In 1955 non-Communist countries had some 66,700,000 cars (92 per cent more than in 1938) and 18,500,000 motor-vehicles (two and a half times as many as in 1930). In general the value of world-trade in 1954 was three times what it was in 1937. Food supplies are ample in many places: over 3,000 calories per head per day in Australia, Canada, Denmark, Finland, New Zealand, Norway, Switzerland, Britain and the U.S.A.; just over 2,000 calories in Pakistan and Honduras, and less than 2,000 in India, Burma and Ceylon.

Such advance in production has had a social influence which is obvious, not that we have yet reached that level of living that would give each and all citizens fully human conditions. What is less noticeable and known is the bearing of technical progress on

notions we are apt to consider as immutable. A striking instance can be mentioned: technical progress has changed the substance of property; the contents of what is called ownership have been altered. Owners cannot more call their own what they did fifty years ago.

Shrinking Ownership

Let us study this degradation of the notion of property. Let us first note that the difference between state-enterprise and large-scale enterprise is diminishing; not only have the state, more realistically the government, more concretely, the batch of officials who act in the name of the government, enlarged the field of their control, detailed their requirements and multiplied their checks and counterchecks on their own business and also on the undertakings of the free citizens who supplied them with funds and taxes; but by a strange reverse trend of economic development, the real power does not simply lie with those officials any more than with the body of share-holders in a company. The power lies rather with the directors of the state-corporation or of the private company. The directors themselves are not much interested in ownership. Even in a medium-scale business, the owner is keener on the right to direct than on ownership of buildings, machines and materials, which ownership will be asserted mainly when inheritance rights are concerned. In the daily run of affairs, there is a divorce between direction and ownership.

What has become important is not ownership but possession of the instruments of production. With anonymous societies, property is de-personalised, the

share-holders pass on to directors and technicians the *jus procurandi* (the right to administer and to produce), and even much of the *jus dispensandi* (the right to distribute). Production is left in the hands of directors and technicians who study and decide what machines, what materials, what process and organization will be conducive to successful operation. Dividends are sacrificed to reserves and auto-financing. Managers are real bosses.

Social Consequences

With such non-owing masters, profit-sharing is granted more easily than with any form of co-management, (a preference which challenges profit-seeking capitalism). Share-holders are quietly degraded into debenture-holders; they are persuaded, bullied or deluded into renouncing part of the profits in favour of management, technicians and workmen; bonus, benefit, social insurance, etc., are released to tone down the differences in salaries and to improve the social relations within the enterprise. The undertaking tends to develop into a community of interests in which ownership becomes vague and ineffectual, but in which direction is all-important and, through managers and technicians, becomes individualistic and authoritarian, authoritarian because techniques are merciless, individualistic because department, machine and process become more and more specialised and decentralised. Specialisation leads to a progressive breaking up of jobs and of responsibilities; the technician assumes more and more power in his section, has the decisive word in choosing process and machine and is left more and more free in applying sanctions which visible results do not allow to deny or to challenge. As techni-

ques grow more complex, nobody can hope to master them all, and the director or manager turns at best into a co-ordinator of decentralised sectors. Along with the mass-absorption of individuals in the large-scale enterprise, there goes on a process of individualisation and decentralisation.

Personality Reappears

In countries in which trade-unions are normally well developed, another striking phenomenon has grown visible in the last years, mass-organisations have lost much of their appeal ; membership has gone down, fees are paid less regularly unless retained at the source, meetings are poorly attended. It is partly due to a certain disillusionment in the masses, it may also be due to the work of trade-union councils, and legislative measures about collective bargaining, conciliation and arbitration. But it is also due to the fact that techniques have put within the reach of many, radios, television sets, and motors, which foster what may be called the individualisation of leisure. Such means of spending leisure hours compete with talkies, dramatics, village festivities, political shows. They are means of propaganda, they allow citizens to enjoy or endure mass feelings, but they permit people to share them at home, thus favouring individual or family life.

Note that the purchase of a motor car or of a scooter is for the workman an act of individualisation. Like the poet of old, he may now escape the maddening crowd, choose his programme for his leisure time, and recover a certain sense of self-mastery.

Mass production has led to mass-conglomeration, and mass feeling, but it has also favoured decentrali-

sation and individual responsibility in the process of production and even individualism in leisure. All that is due to the technician. So let us be discriminating, when studying the sociological consequences of technical advance or framing our forecast of the future.

Cloven Hoof Showing

The notorious Niyogi Commission has published its report, which is the vilest onslaught on Christianity India ever witnessed. "Evangelisation in India appears to be a part of the uniform world policy to revive Christendom for re-establishing western supremacy and is not prompted by spiritual motives". "Missionary organisations are so widespread in this country that they seem to constitute a state within a state". "The demand of a separate state of Jharkhand, the hostile attitude of the Nagas, Karens and Ambonese" show foreign interference under missionary inspiration (which information suggests the Niyogi Commission travelled pretty far out of Madhya Pradesh). "There were rebellions"; (including the armed revolts of Mundas long before missionaries entered Chota-Nagpur and much longer before the Congress was started). Not only are foreign missionaries at fault, but even "national missionary authorities" permit indirect political activities. "A vile propaganda against the religion of the majority is being systematically carried on so as to create an apprehension of breach of public peace" etc., etc.; all is there that could be fished out of the Nagpur cess-pools.

One may expect the old students of Christian schools, Hindus, Muslims, Parsees, Sikhs, etc. to rise in protest and bear witness to the truth. Christians need assistance in their demand for justice. A. L.

Socialist Party :

Statement of Principles

Despite the fact that the cause of Socialism in India has been espoused by such stalwarts as Jai Prakash Narain, Asoka Mehta, Acharya Narendra Dev, Kripalani and a number of other outstanding personalities, the Socialist Party has not been able to win over the masses to its side. The Congress Party and especially its leader, Pandit Nehru, still hold the loyalty of the masses, in spite of the political smearing that is inevitable in every democracy where the party system is allowed to function. It may be that the leaders of the Socialist Party are idealists and not practical men, though this cannot be said so easily of Asoka Mehta. Or it may be that the programme of the Party is so indeterminate that it fails to win the allegiance of the masses, who are much more interested in concrete advantages than in party ideals. Whatever the reason, for the moment however, the Congress cry of '*the Socialistic Pattern of Society*' has certainly undermined the position of the Indian Socialists and taken the wind out of their sails. If the Congress also claims to be fighting for the Socialist ideal then why does the country need a Socialist Party? Or if the ideals of the two parties are the same, then why don't they merge? These are the obvious questions that an alert electorate is bound to ask.

But the Socialists have not been slumbering so deeply as not to see the import of these events. Some

furious thinking has been going on in the Socialist camp and the result has been a new *Statement of Principles* issued some time ago. In these 24 pages, the Party policy makers have tried unravel the tangled skein of modern world affairs on the basis of Socialist dogma and to outline a solution for the problems through which this country is passing. How far their proposals will enthuse the people of India will be seen at the next elections.

Capitalism and Communism

The 'Statement of Principles' begins with a solemn doctrinaire description of the social and cultural crisis in which India finds herself today; there is being waged a class war between the forces that have money and administrative power on the one side, and the growing proletariat of workingmen, peasants, and the working middle classes like teachers, traders, clerks, physicians and the like on the other. Caste, capitalism and the top-heavy government machinery keep the proletarians in leash; but the death knell of world capitalism is already sounding. The Socialists bemoan the fatal effects of the capitalist regime on the underdeveloped countries of the world. 'Capitalism cannot fulfil its primary function of providing capital to mankind', they maintain; therefore it must be scrapped root and branch.

It is a sad fact that over a hundred years after Karl Marx had condemned the Capitalism of his days, the Socialists should still be using his well-worn phrases to condemn a situation that scarcely exists in our changing world today. Like everything else around it, the Capitalist system has changed. The motive of

profit has had to be discarded by the entrepreneur in the face of the fierce challenge both by labour and the State for the control of industry and the sharing out of its profits more equitably. The idea of service of the community is slowly penetrating the thick skull of the Capitalist and forcing him to adopt a new attitude towards his employee and the consumer. It is quite true that in India, we have not achieved this stage of industrial history, but the driving power of deep set convictions regarding their equality with management is compelling labour to demand a change of status and partnership in industry. The Socialists should be aware of these changes and use a new mode of thought and language to condemn the injustice of the social system of their times. Colonialism is not the same thing as Capitalism and the Capitalism of Marx's days is not the same thing as modern Capitalism, and for investment we need capital and capital is ultimately obtained out of the savings of the community or borrowed from abroad in the shape of loans. The Socialists condemn the Capitalist system, but are they aware of what they are condemning? They talk of decentralising economic power, and yet advocate wholesale nationalisation. Is this possible? The first proposal seems to contradict the second.

In the same breath with which they condemn Capitalism, the Socialists denounce Communism because it preserves the capitalist technique of production while only transforming private ownership of the means of production into state ownership of the same. 'Its hot house nuturing of productive forces appears to be possible through mass murder unknown to his-

tory', reads the Statement of Principles. This is a partially correct estimate of Communism, but how many of the Socialists really believe in this thesis? Many of them are too deeply imbued with the Marxian outlook as to forget it so quickly.

Socialist Proposal

What do the Socialists propose instead?

In the first place, they declare that while Socialism in Europe was gradual, constitutional and distributive and has created the Welfare State in parts of that Continent, in India 'the process of law-making and persuasion are not always available or timely'. The methods of class struggle must be used, because they hasten the destruction of the capitalist system. But have these methods really achieved their goal?

Secondly, they maintain that while theoretically concepts like equality, plenty and democracy are the slogans for any and every party in the world today, there are vital differences in the concrete understanding and application of these concepts. And it is here that the Socialist Party in India distinguishes itself from all other parties in the land.

Equality

The Socialist password is 'equality' among all peoples and nations, particularly in regard to property. There should be a fixed ratio between the highest and the lowest incomes and the same must be determined for expenditure. A percentage of war budgets should go into an international pool for the creation of an equal world. Private ownership is to be restricted to

such property which does not employ hired labour and which is worked alone by the owning family. All other property used as a means of production and employing labour should be transferred to the State. For the Socialists, the wage contract is essentially a means of exploitation, and they seem to place infinite faith in the formula of state ownership of the means of production. Although it is true that the State does not produce for profit, the bureaucratic attitude of the State employer can be even more painful to the State employee than the autocratic behaviour of the private employer who finds himself today checked by the law at every turn. However in their pathetic belief in the efficacy of nationalisation, the Socialists propose that all large scale industry be socialised, especially the banks and money institutions.

On the other hand, there will be private ownership in land, but the amount of land that can be owned by a single owner will be severely restricted to three times the size of a unit which a family of five can cultivate without employing hired labour or mechanization. All the rest of the land will be distributed among poor peasants and landless labourers.

An important detail in the Socialist attitude to property in land is their rejection of the principle of compensation for the excess land that is absorbed by the State. They justify their attitude on the score that all land belongs to the State, and that no government can ever award proper compensation. But rehabilitation compensation will be given to those who have been deprived of their livelihood by their loss of property.

Another method of securing equality advocated by the Socialists is to restrict income and expenditure of various groups and classes of people within fixed limits. The highest income should not be more than ten times that of the lowest grades. They will relieve the heavy burden of taxation on the poor both in the rural and urban areas, especially the tax on unproductive land ; and they insist that methods of production should as far as possible be suited to the needs of a large unemployed labour force. This would imply small units of production and low capitalisation.

Finally the administration is to be decentralised. Elected representatives are to replace the nominated bureaucracy. Direct democracy is to be promoted and a fourth of the plan expenditure must be spent on the initiative and under the control of the village assemblies and their executives. One may well ask in view of past experience whether there is no possibility of corruption, nepotism and party conflict on the level of village politics which the Socialists decry in high places. Men seem to be driven by the same instincts of greed and love for power, whether they live in New Delhi, or in the remotest village of this vast sub-continent.

Democracy

The Socialist 'Statement of Principles' defines democracy as the 'inevitable answerability of the administration to the elected assembly'. This is certainly a *sine qua non* of all Democracy, but does it connote the essence of Democracy or the fundamental principle on which it is based ? The Statement goes on further to explain that the underlying idea behind all

democracy is the balanced and limited authority of the person, party, government and State. This is a conclusion drawn from bitter experience of the unlimited use of authority either by a single person, party, government or State. Every right implicitly connotes a duty towards another to respect him in the exercise of his right. In this way, freedom can never mean the absence of all restraint, because men live in society and the common good has to be secured side by side with the good of the individual. The Socialists therefore recommend party discipline as a sign of respect for the limited authority of committees and individuals. On the other hand, they hold that freedom of speech must not be subjected to party discipline. They realise that in a democracy discipline is not an external check but an effect of an interior mental adhesion to a set of publicly known principles of action. They point out the dangers of restraining speech and permitting arbitrary action to the leadership of the party. For the true practice of democracy, they recommend the existence of a strong opposition party. The Socialists are determined not to accept to run the government unless they have the backing of the majority of the people. Nor will they cooperate with the party in power or the opposition merely through considerations of greed or opportunism. How far will they hold firm to this decision? Their record in the past has not been consistent with what they preach. In Travancore-Cochin, they did form a United Front with the Communist Party to win the elections.

Foreign Policy

The Congress policy of neutralism is to be preserved by the Socialists, since they find both the Capita-

list and Communist states equally blameworthy and decrepit. They advocate the formation of a strong third system that keeps away from the Atlantic and Soviet systems, and which builds on the fundamental idea that all men are equal not only within the nation but also among the nations. Co-existence is impossible where the two systems are mutually contradictory. Hence a third system is necessary to preserve the peace of the world. This will arise from a fixed attitude of mind which as said previously regards all men as equal not only within the nation but also among the nations. In other words, the myth of nationalism that still fascinates various groups of the human race must give way to a universal sympathy for all men as belonging to a single human family, whatever their colour, caste, race, or creed. If this kind of a third system is built up, the other two systems will be forced to disabuse themselves of their excesses and approximate themselves to the third. Is this an idealistic dream of the Socialists? How is it going to be achieved? Can one place such an absolute emphasis on the rejection of the Atlantic system from which in spite of its many defects the very idea of human equality and democracy has arisen? Are the two systems, the Atlantic and the Soviet, to be placed on a par with each other? Can one do so without jeopardising all chances of ever building up the third system which is supposed to combine the best elements of both? There seems to be here on the part of the Socialists a very prejudicial and superficial reading into the history of our times; and perhaps a fair amount of wishful thinking. But if the party is to survive the Socialists had better

quickly catch up with the events and study them in the correct perspective.

Foreign Relations

The Socialists are in favour of a system of collective security where the power of veto and permanent seats on the security council will be abolished, and where every nation will be represented with equal voting rights. Once again the ideal system is sketched with no regard for the present reality. The United Nations, despite its defects, has succeeded in preserving the peace of the world, and has done so more effectively than the League of Nations. If the veto power has been abused, it is the fault of the Soviet system which is determined to conquer the world.

No foreign aid can be given without strings, say the Socialists. Such aid corrupts the backward countries, they maintain. Aid to the under-developed countries should come through a World Development Authority to which every nation contributes according to its ability and from which every nation receives according to its needs.

Every form of colonialism is roundly condemned in the Statement of Principles. The Socialists would uphold the right of self-determination 'whatever might be the character of the agents of the people's rebellion!' Africa in particular must be free and its people allowed to unite in such portions as wish to do so. On the other hand, human rights must be respected throughout the world, and the common conscience of mankind must protest and endeavour to uphold them wherever they are violated. It may be that

governments may not interfere because of their policy of non-intervention in the affairs of other nations, but men *must* interfere in order to safeguard these sacred rights of their fellows.

Violence

In India the aim of the Socialist Party will be to uplift the downtrodden masses of the workingmen and the outcastes to a position of leadership in the country, so that they can play their own significant part in shaping the future of the Indian nation. How is this to be achieved? It is not enough to excite the masses to action. They must be led by leaders from their own ranks who can both lead, control and restrain them as need requires. The Socialist Party will have to train and form such leaders, and through them train and form the masses. But to raise the level of the masses class struggle or class warfare is a necessary element. But this class struggle will be essentially based on the non-violent method of civil resistance.

Civil resistance can be of two types, say the Socialists. It can be individual or collective. The Party expects all its members to be ready for individual civil resistance, and organise collective resistance wherever necessary, always taking into account the economic situation of those who join in the resistance group. But the people are warned against the tendency to subordinate revolution to non-violence, which only preserves the 'status quo', when revolutionary changes are urgently needed.

Equality of Mind

The goal of the Indian Socialist Party is the achievement of equality 'in the material realm as also in that of the mind' (sic). In the past, say the Socialists, India has tried to achieve equality of mind, but she has signally failed to satisfy the claims of economic and social equality. Europe has gone the opposite way. One wonders whether the policy-makers of the Party were serious when they wrote this part of the Statement or were they just playing up to the gallery. Sardar Pannikar has quite a lot to say recently about the 'spirituality of the East'. It is time we in India spoke less glibly about our spirituality, and decried the materiality of the West. The Catholic spirituality of the Continent of Europe is very little known in this country. The little we know about Christianity has been through the writings of English agnostics like Huxley, Wells, Shaw and Russel, men who can hardly claim the title of being Christians except for the fact that they were born in Europe and brought up amidst Christian surroundings.

Finally the Socialists feel that since we are all tending towards the ideal of a single world community, they must seek to banish all division; division in the person, the class, the nation. This can only be obtained by the methods they have advocated. Equality within the nation and among nations must be the watchword.

Conclusion

This is the Socialist programme for building up the new world of the future. It is inspired by a pas-

sion for equality ; equality in the concrete. It is essentially based on a pragmatism reading of world events of the present century. In this vision the exploitation of the masses by both the Capitalist and the Communist are severely condemned. But the vision is blurred because it is seen through Marxian spectacles ; and even the hard reality of the facts does not induce the policy makers to change either their concepts or their language.

The dogma of nationalisation as the chief method of achieving the Socialist millennium of a free, peaceful, egalitarian society is another weak point in the Socialist programme. Why the State should take on all the virtues that the private capitalist lacks is hard to understand. For the State too is made up of individuals who do not put off their idiosyncracies when they take over the government. In actual practice the complaint in India today is that while the State employer should be a model employer, it is the private capitalist who comes to terms with labour quicker than the Ministry.

The Socialists should lay much more stress on the reasons for their pursuit of equality. Why are men equal if not because they are persons. Personality is the central notion and fact around which the Socialist edifice should be recast. From personality stems man's rights, his desire and love of liberty, his high destiny. Towards the full development of the human personality should be directed all the changes in the social and the political environment. The Socialist policy makers have not taken the trouble to investigate the significance and the rich content of this cen-

tral idea of personality. Every person is unique ; he is also a centre of initiative and responsibility, and the new order must be built up in such a way as to ensure the full functioning and opportunities for development of every one of these beings we call persons. The Socialist '*weltanschauung*' is far too conditioned by pragmatic realism and superficiality. It overlooks the permanent elements in human nature which must be taken into consideration when prescribing a social solution. As the Holy Father said in his Christmas Message of 1955, "In what direction.....should the search be made for the security and interior stability of social life, if not by leading minds back to preserve and put new life into the principles of true human nature willed by God ? There is in fact a natural order, even if its outward appearance changes with historical and social developments, but the essential lines are, and ever remain the same : family and property as the basis of provision for individuals ; then, as complimentary factors of security, local and professional groups, and finally, the state." This is bound to be the main outline in any social programme and the success and validity of the programme will depend on its approximation to this fundamental pattern.

A. Fonseca

Health and Sanitation in Indian Villages

From the view point of the great numbers of people involved, this subject is one of urgent significance. Approximately 80% of India's 360,000,000 population lives in villages. Thus the health of the Indian village reflects the health of India.

W H O (World Health Organization) defines health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity". This is a much more comprehensive concept of health than we usually have in mind. We tend to think of health in terms of absence of disease. This broader definition would lead us into all the ramifications of living such as work, recreation, etc. Desirable as it might be to consider health in the broad meaning of the term, all these aspects cannot be discussed in this brief article. We shall consider it in the simpler form as absence of disease and discuss disease, its prevalence, cure and prevention.

When we review the various causes of the discord of disease we find they can be grouped under seven different headings :

1. Congenital or hereditary tendencies or defects including constitution.
2. Insufficiency of good food and oxygen *e.g.* the deficiency of diseases.

3. Infections by various pathogenic micro-organisms, such as bacteria and viruses, fungi.
4. Diseases caused by animal parasites.
5. Diseases produced by trauma e.g. injury.
6. Diseases produced by physical irritants.
7. Diseases produced by chemical poisons.

Of these seven categories, only the two groups of infections e.g. those caused by micro-organism and animal parasites will be considered in this article.

As you can see, we have narrowed down the field somewhat. That we have narrowed it down does not mean that something negligible remains. The problem confronting the Government of India and its people in this small sector of the field of health is indeed very great. Consider that the average expectancy of life in India is only 32 years — whereas in some nations there is a life expectancy of well over 60 years. The fact that 11.6% of children die before their first birthday, is partly responsible for the very low figure. However, Malaria and Tuberculosis take a heavy toll while Smallpox, Cholera and other intestinal diseases are also common causes of death. The sum in human life lost is staggering. And one of the appalling aspects of this situation is that many of the diseases carry the label "*Preventable disease*". That is a challenging and heartening label. It means that diseases can be prevented ; that they are unnecessary.

Here we enter the wide field of Public Health or Preventive Medicine. This aspect of health work is concerned with preventing disease. In so doing the

individual and the community are spared days of illness and the cost of curative medicines. Admittedly preventive medicine is expensive but in the last analysis it is cheaper than curative medicine.

We have already listed the general causes of disease. That we are able to make such a list and to subdivide the headings still further is a great step forward toward the goal of health. Where disease is considered due to the malice of evil spirits or to a visitation of the gods, and incantations are believed to be the cure, progress in prevention is hindered. In this connection, we can mention the relation the goddess 'Kali' has to smallpox in some areas. By those holding this origin of the smallpox, the use of vaccination which will prevent the disease, is ignored. If a wrong cause is assigned to the disease, there is no progress either. To blame malaria on night air or swamps (the word malaria is Latin for "bad-air") is to overlook the mosquito which is responsible for the transmission of the disease.

Thus, we see that to wage effective war against disease the cause must be known. The bacteriologists and medical research workers have procured this knowledge for us through long days and years of tedious pain-taking investigation. Now it is up to us to put our knowledge into practice. We can diagnose diseases; we know the causes. We, also, know remedies but to be satisfied with curing disease which has occurred is like putting out a fire that has started. The house may not burn down but it may be seriously damaged and require extensive repairs. It would be much better to have prevented the fire in the first

place. I have no quarrel with fire-departments or the wonderful miracle drugs at our disposal — they are both necessary and extremely useful. I do say that if we can prevent the fire, *i.e.* the disease, we do more than if we only put it out.

So, one important phase of the vast problem confronting us has been worked out for us *viz.* the phase dealing with the cause of disease. Today we *know* the causes of the majority of diseases. We likewise know the way the disease is spread. We *know* what to do to prevent it. Now, we must put the knowledge into practice.

How shall we put our knowledge into practice? What is to be done? One way is through environment sanitation which means the provision of a pure water supply, the proper disposal of excreta and the cleaning up of the environs of the houses and villages to eliminate breeding places for mosquitoes and flies.

Let us briefly consider the main diseases mentioned above as being prevalent in our Indian villages. We are not so much interested in symptoms as in prevention and cure.

The first cause of mortality and morbidity is Malaria. It is estimated that 100,000,000 people *i.e.* 1/3 of the Indian population suffer from it. The disease is caused by an animal parasite which is injected into the blood stream by the female anopheline mosquito. The parasite has a complicated life cycle in man and in the mosquito, and both parts of the cycle are essential. Therefore, the disease cannot be transmitted directly from one man to another but only by means

of the female mosquito of the anopheline species. It is obvious there are two places where the vicious cycle can be broken. If no human being has the parasite then it cannot be transmitted to the mosquito. If no mosquito is infected then it cannot infect man.

In the United States, the anopheline mosquito is present in New Jersey (in the marshy areas outside New York City), in California, and in New Orleans. But there is no malaria. Yet, there was a time when malaria was well known. The soldiers in the Civil War in 1861 suffered much from it. At one time, the city of New Orleans had almost to be abandoned; it was considered so unhealthy and malaria was so common. But, nowadays, there is, practically speaking, no malaria. Eternal vigilance is necessary to keep the country free. The presence of a single case calls out all the forces of the Public Health Service into action. Some three years ago I was stationed in a small village in Ranchi District where malaria is very prevalent. One season when about half the hospital patients had severe malaria and the many mild cases were being treated in the dispensary, I received a letter from a classmate who is now a Public Health Doctor in California. She wrote they had had a "severe outbreak" of six cases of malaria in a girls' camp. The health detectives got on the job and discovered the source was a soldier home from the war who had periodic attacks of malaria. The anopheline mosquito was there and the cycle could be completed so that six more people were infected. Immediate steps in mosquito control and in the use of curative drugs for the sick brought the outbreak to an abrupt halt. Without prompt action a severe epidemic could have started.

The problem confronting us here in India is not so simple. To treat 100,000,000 infected people, and then to eradicate infected mosquitoes in a land where wet paddy fields grow the rice needed to sustain life—truly the task is Herculean. But something must be done and *is being* done. The use of mosquito nets is well known — nets for the well and those sick. However, it is not efficient and also many people dislike nets or find them too expensive. In 1948, India became a member of WHO. Since then Malaria teams, made up of personnel from WHO, have been working in the Terai, the Jaipur hill tracts of Orissa, Malnad area of Mysore and Ernad in Malabar. Teams have sprayed houses with D.D.T. and set about eradicating mosquitoes by cleaning up stagnant pools where mosquitoes breed etc. The newer antimalarial drugs are more effective than quinine and atabrine and are not too expensive. The work is slow but goes steadily ahead.

Here in South India there is another disease also transmitted by mosquito, Filaria. The animal parasite, in this instance a small thin worm some 2—3 inches in length, also has a life cycle, part of which must be lived in man and part in the mosquito. For treatment of this disease there are several newer drugs. They are somewhat disappointing and once the signs of elephantiasis have appeared they do very little for the affected part. Here our best hope is to concentrate on the means to destroy the mosquito and to take measures to prevent being bitten. A Filaria control project to treat and protect the 3,000,000 people in 13 Indian States has already completed one year of work. As a mosquito-borne disease it is second only to Malaria as a public health problem in India.

The disease second on the list for mortality and morbidity is Tuberculosis. It is a communicable disease which may attack any part of the body, but the pulmonary (lung) form is the most common. It is worldwide in its distribution and very prevalent in India. Often the disease has an insidious onset and its course may be relatively mild. This does not prevent its taking a fulminating course in another individual who becomes infected from the former. The cost in life is high.

The organism is well known. It is called Koch's bacillus, *Mycobacterium tuberculosis* or simply Tubercle bacillus. It is destroyed by direct sunlight in a short time and by three minutes in boiling water or thirty minutes in strong lysol. In moist sputum, in dust in dark corners, it may live for weeks. There are three forms of the bacillus — human, bovine, avian. The last named does not infect man. Bovine tuberculosis is responsible mainly for disease of bones, joints, skin and lymph glands and is transmitted by the milk of infected cows. The pulmonary form is transmitted from man to man.

Bovine tuberculosis can be controlled rather easily by the simple expedient of pasteurization of milk or by boiling milk. In some countries cattle are tuberculin tested and any animal with positive reaction is killed whether or not it shows signs of disease. The Government then indemnifies the owner of the animal. No milk can be sold except that from Tuberculin tested cows. Such a project is just starting here in India in the larger centers. It will be a long time before there will be tuberculin tested cows in the villages.

But we *can* prevent bovine tuberculosis if we can get everyone to boil the milk he drinks. It must be emphasized over and over again that unboiled milk is not safe. Not only tuberculosis, but other diseases such as typhoid fever, scarlet fever etc. can be transmitted by contaminated milk. Therefore, the milk must be boiled or pasteurized.

What shall we say of pulmonary tuberculosis? It is a disease of the family — of the community — passed easily from one to another when there is crowding, malnutrition, lack of inadequate light and ventilation in houses, schools and places of work. People of all ages are susceptible but most cases occur between 15—35 yrs. The disease is spread chiefly by inhalation of droplets of infected sputum or infected dust but may also enter the body through the gastro-intestinal tract by taking food contaminated either directly by a patient or by means of flies carrying the bacillus. It can readily be understood that every patient suffering from pulmonary tuberculosis is a source of danger to those who live with him.

How shall we combat this dangerous adversary so aptly termed the "white plague"? The task of confronting the Tuberculosis Association of India is tremendous. Staffed by able and zealous doctors, the Association is making slow headway. It is a long term programme. Progress will necessarily be slow but if each one who can helps in his own small way the battle can and will be won.

First of all, let us discard any hopeless attitude toward this disease. It is not a living death. To be

stricken with it, is not to have a death sentence pronounced. It is an illness like any other illness and with patience, perseverance and timely aid one can expect a cure. Let us first of all discuss the means necessary for cure because so many labour under the false notion that the disease is incurable. Also let us talk about it, because each one cured is a link in our preventive medicine chain which in this disease must deal with the sick if much is to be accomplished. For cure, first of all the patient must come for diagnosis. You will think I labour the point but if you knew how many patients go to see a doctor complaining of other symptoms than the chronic cough of many years duration you would see the need to emphasize this first step. It is most important for us all to remember that severe cough, expectoration, fever and emaciation are not the *early* symptoms of the disease; they mark the advanced and least hopeful stage. If tuberculosis is to be checked we must recognize its early symptoms which are often vague and unnoticeable, such as a cold which persists much longer than usual, a sense of fatigue on slight exertion, slight fever in the afternoons, a dry cough, pain in the chest. Only as the disease advances is there much sputum, spitting of blood, high fever, night sweats, and loss of weight.

Once a diagnosis has been made — what then? Now we are up against it. The modern drugs so effective to combat the disease are expensive. The disease often afflicts the poor who cannot afford costly treatment. For them the community must provide. It is an important health concern of the *community*. Even if Cain's attitude "Am I my brother's keeper?" could be justified, in this case prudent self-protection advises

that the tuberculosis patient be treated. The bacteria are no respecter of persons. The dust containing the bacilli can lie on the rich man's table as well as in the poor man's hut. One's neighbour on the bus or the train can spread the disease. We do not live in isolation. We live together and all are exposed—some more, some less.

Next we come to the importance of rest in the treatment. By that I mean complete bed rest which will give the lungs as little as possible to do. If we have a sore finger or hand we do not ask it to work. The other hand takes over. Alas, we have no substitute for our lungs but we *can* decrease the work we ask of them. Rest in bed gives them the least work. To walk—to stand—to sit—is more work. Therefore, rest is essential. But, as one poor fisherman protested when I insisted on him resting "Doctor, I have nine children. If I do not work, we cannot eat". Provision for those nine children will also be a community project. But more than that — the questions arise. "How many of the house-hold have been infected by this father?" and equally important, "Where did he get his infection?" And finally "What can we do to prevent the persons who are exposed from contracting the disease?"

The present health plans in this field include the controversial B.C.G. Vaccination to prevent the disease, mass X-Ray surveys to locate cases where symptoms are minimal and, of course, first and foremost treatment of known cases. Environment sanitation can help by prohibiting the spitting in public places which is so common. Persons with sputum must not be allow-

ed to spit just anywhere and expose all their fellow-men to disease. In some countries persons spitting in public places are fined.

In this one corner of the field of Health and Preventive medicine we are faced with a staggering task and it is probably the most difficult of all the problems which doctors and health officers in India must face.

Further down on the list of mortality, are the list of diseases with the general heading of "Enteric". They are typhoid fever, the two paratyphoids A and B, Cholera, Amebic and Bacillary dysentery.

Although not high in the list of causes of death but of real danger to health are Roundworm Disease, Hookworm Disease and other worm diseases. These are often responsible for malnutrition, vitamin deficiency diseases and anaemia. The remedy lies in Environmental Sanitation and treatment of infected persons.

The Madras Mail of February 5, '56 carried an account of the proposed Five-Point Health Programme of Government. In it definite and justifiable priority is given to schemes for safe water supply and sanitation. Special malarial control projects consisting of indoor spraying with D.D.T. and curative measures are planned. A drive against tuberculosis emphasizing prevention by use of B.C.G. as well as setting up of clinics for diagnosis and treatment is to be started.

But we ourselves must do something for health. What can individuals do to promote better health in

their villages? Individual initiative and effort must assist and supplement Government health efforts. The responsibility for the improvement of health conditions rests primarily on the citizen. What the State does can only act as an incentive for him to do his duty towards the community. We should see to it that our compounds are kept clean and that stagnant pools which afford breeding places for mosquitoes are filled in or have oil poured on the water. Spitting on the premises by anyone — members of the household or servants — ought to be strictly forbidden. Latrines or septic tanks for excreta should be constructed. These persons influential in the area should exert themselves to the utmost to procure pure water and sanitation for their village. Children and adults must be taught the rudiments of personal and community hygiene. Cinemas, posters, leaflets are available from Government of India Central Health Education Section.

In connection with health education in schools, it should be noted that it is useless to try to awaken in the child an interest and sense of responsibility for his own health and for the sanitary condition of his surroundings so long as the schools themselves fall short of reasonable hygienic standards. The teacher should be the model for the child to follow in personal standards of hygiene, the school should be the model for the home in regard to environmental cleanliness. In this connection, we may mention that only some 20% of the population is literate so that health education must be at the adult level as well as in the schools. In some cases also, we must teach health habits first to the teachers.

All efforts must be put forward to abolish the spirit of apathy which exists in some rural areas. The success of any health programme will depend in large measure on the active and enlightened participation of the people themselves. Such enthusiasm will increase the results beyond what can be expected from only financial aid rendered by Government. Limited funds do not make prevention of disease impossible provided the people want the facilities and benefits and are prepared to contribute work in lieu of money.

We have discussed two of the three factors upon which community health depends (a) Public Health Service (b) Health Education. The third factor, Living Standards, is not within the scope of this paper. In passing it must be noted, however, that low Living Standards with resultant malnutrition and poor housing are responsible for much ill-health and disease. Whatever can be done to raise the income level will be reflected in better health for the individual and his community.

The benefits of better health and sanitation will be found in the preservation of life, the decrease in misery and suffering, and the general happiness, a sense of well-being brings with it. Loss of money savings and time from work will be decreased. It is obvious that a healthy productive farmer is better than a sick one. Increased health will contribute to an increased food supply and will help raise the standard of living. A healthy man normally wants to work ; a good day's work cannot be expected from a sick man. The former has the means to educate his children, to provide better

food for his family, to take advantage of the means for prevention of disease — the latter does not. The children of the sick man start life handicapped by malnutrition and disease and the vicious cycle is begun again.

A healthy people is a nation's best fundamental asset.

F. Webster

Documentation

A summary of an address by His Holiness, Pope Pius XII to delegates to the Rome Congress of the International Union of Theatre Owners and Film Distributors, Oct. 28, 1955.

I. The Ideal Film: its content or object

The concept of an Ideal implies that which lacks nothing of what it ought to have but which on the contrary, possesses this to a perfect degree. When, therefore, a film has reference to man, it will be ideal as to its content, when in perfect and harmonious form it measures up to the original and essential demands of man himself. Basically, these demands are three — truth, goodness and beauty. Now, the film, may in principle impress this triad in the consciousness of the cinema-goer.

However, on account of the absence of one of these three elements, or defective harmony between them, or technical difficulties to represent visually the truth, goodness and beauty, or because of reasons of social or natural delicacy, of respect of piety, it may happen that a film, otherwise good, may not measure up to the ideal. It is necessary to enter into further details and examine, in turn, educational and action films.

II. Educational Films

In this type a possible ideal to be followed and its principles can be summarized thus: what it offers in formation, explanation, depth, ought to be accurately, clearly intelligible, carried out by perfect teaching methods and artistic forms of a high order.

Films solely for educational purposes are relatively rare. More often out of regard for the varying background of the public, instead of deepening the subject-matter they weaken it, and limit themselves to giving the substantial notions. And yet, given the public thirst for learning, this kind of film, provided it is produced with ideal perfection, would be well received and beneficial to civil progress.

This is proved by the frequent production and the success of films based on the natural sciences, some of which deserve the title of ideal films. Nature, indeed, as it offers itself to the scrutiny of the attentive observer reveals an inexhaustible wealth of goodness and beauty reflecting back with transparent sincerity the infinite superabundance of the perfection and beauty of nature's Creator.

With equal pleasure and instruction other films can look at man himself, in whom the organic structure, the functional behaviour and the therapeutic and surgical processes for restoring him to health offer the objects of deep interest.

Films of cultural interest which depict different races, customs, folklore and civilisations contain sufficient matter for the production of the ideal film.

III. Action Films

These are films which attempt to represent and interpret the life and behaviour of men, their passions, longings and conflicts.

In this kind of subject-matter, the ideal film is no every day affair, and yet such films are, in number, by far the most common. It is precisely, in the choice of the object that the difficulties begin for the author or conscientious producer who keeps before his mind the ideal film.

Is every kind of subject which is capable of scenic representation to be accepted by one who sets before himself the ideal film? Reasons for exclusion may be based on moral, social and human considerations.

Two particular questions, however, deserve to be treated with greater care:—

a) Films on a Religious Subject.

There seems to be no reason why such topics should be, in general and on principle, excluded. The more so since experience tested with this type of film has already given some good results in films whose content is strictly religious.

Moreover, even when the theme is not expressly such, the ideal film should not pass over the religious element. In fact, it has been observed that films which are morally above reproach, may turn spiritually harmful, when the spectator is given a picture of a world without God.

The great majority of people believe in God, and in their lives religious feeling plays a considerable role. Nothing then is more natural and more suitable than for a due account to be taken of this in films.

On the other hand we must recognize that not every religious action or occurrence may be transferred on to the screen, because either a scenic representation of it is impossible, or piety and reverence oppose it.

Religious topics often present particular difficulties to authors and actors, of these difficulties, perhaps, the chief is how to avoid all trace of artificiality and affectation, every impression of a lesson learnt mechanically, since true religious feeling is essentially the opposite of external show and does not easily allow itself to be 'declaimed'.

b) Films and the Representation of Evil.

Human life would not be understood, at least in its great and momentous conflicts, if our eyes were closed to the faults which often cause these conflicts. Pride, unbounded ambition, lust for power, covetousness, infidelity, injustice,

depravity — such unhappily are the marks and character and actions of many, and his history is bitterly interwoven with them.

Can the ideal film take such matter for its theme? To such a question a negative answer is natural whenever perversity and evil are presented for their own sakes; if the wrong-doing represented is, at least, in fact approved, if it is described in stimulating, insidious or corrupting ways; if it is shown to those who are not capable of controlling and resisting it.

But when none of these reasons for exclusion are present, when the struggle with evil, and even its temporary victory serves to a deeper understanding of life and its proper ordering, of self control and enlightenment, then such matter may be chosen and inserted as a part of the whole action of the film.

The same criterion must here be applied that ought to rule any like artistic medium: the novel, drama, tragedy and every literary work. Even the Sacred Books of the Old and New Testament, faithful mirrors of real life, contain in their pages stories of evil, of its action and influence on the lives of individuals.

IV. The Film in Relation to the Community

This is not merely a question of protecting the Community against the evil which the film may work in it, but moreover, of making the film an instrument for good in the Community. What can an ideal film offer of value to the Family, the State, the Church?

a) The Family.

The family was, is and will remain the source and channel of the human race and of mankind. Masterpiece of the Creator's supreme wisdom and goodness, from Him has it received the laws, the prerogatives, the duties which open for it the road towards the fulfilment of its own high dignity.

Meanwhile, much more than in the past, today's confusion of mind, and the not infrequent scandals have introduced not a few to belittle the vast treasury of good the family can dispense. Hence, its praise may easily be listened to with a smile tinged with scepticism and irony.

How far has the cinema helped spread this attitude of irony and scepticism? Is it not deplorable that some films are in agreement with this attitude directed against the traditional institution of the family?

It is, therefore, a lofty and delicate task to restore to men an esteem for and trust in the family.

The cinema should consider as its own task and perform it, portraying and spreading a concept of the family which is naturally correct and humanly noble, describing the happiness of spouses, parents and children, the great worth of being united by the bonds of love in repose and in struggle, in joy and sacrifice.

b) *The State.*

There is no question here of political films, those of parties, classes or for the purpose of propaganda.

The State is something stable and necessary in its nature and essence: it remains despite the vicissitudes of its concrete variable forms. It is of natural origin no less than the family. This means that in its essence it is an institution willed and given by the Creator.

Men, therefore are obliged to acknowledge, accept and respect the State, its authority, its right to direct the common good as its proper end.

The cinema can give important help in this matter, too, though it is not its first and most important task.

Using the artistic resources at their command authors and producers can, without stopping at abstract teaching, easily show and bring before the spectators attention what is helpful to all, what truly protects and aids them in the community of the State, the reasons for exercising or not exercising State authority.

c) *The Church.*

Such a noble organism which embraces a whole spiritual and supernatural world, completely escapes any artistic portrayal, since it transcends the very possibilities of human instruments of expression. Yet a basic awareness of Her will assure for Her that respect and reverence She deserves.

If it should happen, as not infrequently occurs, that a film deals with events in which the subject of the Church enters with more or less importance, then the film should treat the subject according to truth and knowledge with religious tact, simplicity and decorum.

If a film, especially an action film, wishes to be faithful to the ideal in whatever touches the Church of Christ, it should, besides being perfect in artistic form, be conceived and executed in a way that inspires in the spectator understanding, respect, devotion to the Church, and joy and love in her children and a holy pride in belonging to her.

It is not impossible that historical motives, demands of plot, or even sober realism make it necessary to present failures and defects of ecclesiastical persons, of their characters and perhaps, also failures in the performance of their office. In such cases, however, let the distinction between institutions and persons, between person and office, be made clear to the spectator.

C. C. C.

Social Legislation and Reform

Hindu Succession

The latest piece of social legislation to be placed on the Statute Book is the Hindu Succession Act, 1956 (30 of 1956). It is the second instalment of the codification of laws governing persons professing the Hindu and allied religions. Last year the first part, the Hindu Marriage Act, became law. The next one will deal with Hindu Guardianship.

The new law applies to all persons to whom the Hindu Marriage Act applies (Cf. Social Action, Vol. V, 1955, p. 389). It provides for all matters concerning testamentary and intestate succession. A revolutionary feature of the law is that women are given equal rights with men. The law also supersedes a number of more or less local laws which governed succession hitherto and makes succession legislation uniform for the whole country.

There is one section in the new law which is rather unfortunate, to say the least. This is section 26 which reads :

“Where, before or after commencement of this Act, a Hindu has ceased or ceases to be a Hindu by conversion to another religion, children born to him or her after such conversion and their descendants shall be disqualified from inheriting the property of any of their Hindu relatives, unless such children or descendants are Hindus at the time when the succession opens.”

This provision seems, on the face of it, to put a penalty on conversions. This is all the more surprising as the Constitution clearly lays down that no person shall be discriminated against on the ground of his religion alone. The Constitution further gives the right to every citizen to profess any religion he likes. But Section 26 of the Hindu Succession Act explicitly states that children and descendants of converts from Hinduism to other religions will be deprived of their right to inherit property from their Hindu relatives. Lest some misunderstanding should arise as to the purpose of this provision the law goes out of its way, so to say, to state that the children are disqualified only if, at the time the succession opens, they are not Hindus. In section 2, wherein definitions are given, it is stated that "any person who is a convert or reconvert to to the Hindu, Buddhist, Jaina or Sikh religion" is a Hindu.

We hope that some one will shed some further light on this puzzle.

Labour Dispute

The Labour Appellate Tribunal in Bombay recently gave a very important decision concerning the right of Trade Union Executive to enter into settlement between the Union and Management.

There was a dispute between Gokak Mills and the Gokak Girni Rastriya Mazdoor Sangh about bonus to be paid to the workmen. The dispute was referred to the Labour Tribunal. While it was under consideration the General Secretary of the Labour Union entered into a settlement with the management accord-

ing to the terms of which the workers were to receive three months' bonus for each of the four years since 1951. The Union contested this settlement on the ground that the Secretary had no authority to enter into a settlement.

The Tribunal ruled that the General Secretary of a Trade Union had the authority to enter into a settlement of a dispute before the tribunal, in the absence of any curtailment of his authority "duly communicated" to the tribunal. No such communication was made. Hence the Tribunal held that the Secretary had acted rightly and *bona fide*.

The Tribunal remarked, "The essence of industrial relations is that there should be every facility for settlement of disputes and very often it happens that either at the commencement or during the progress of the hearing, the parties helped by the Tribunal come to a settlement. If a settlement of this kind is to be referred to a larger body for confirmation, the opportunity for settlement is generally lost. It is because of these and similar considerations, that presidents and general secretaries of unions, either by express authority or by implication arising from their position, have acted on behalf of the workmen as their mouthpiece, and have been accepted by the employers and by us (in the absence of anything to the contrary) as persons empowered to enter into compromise on behalf of the union."

Scheduled Tribes

An Election Tribunal in Andhra has given a very important decision on the right of a Scheduled Tribe convert to be elected to the State legislature. Mr. Boyina

Rajayya, a convert to Christianity from the Scheduled Tribe called Konda Dora, was elected in February 1955 to the Andhra Legislative Assembly from a double-member constituency. One of these seats is reserved for Scheduled Tribes.

The election was challenged on the ground that Mr. Rajayya was no more a Scheduled Tribesman from the date of his conversion to Christianity. The respondent contended that one's religion had nothing to do in the matter and that he continued to be a member of the Tribe even after his conversion.

The learned members of the Tribunal, after a thorough study of the matter, decided that Mr. Rajayya was still a member of the Scheduled Tribe in spite of his conversion to another faith and that, therefore, his election was perfectly valid.

The Tribunal pointed out that merely the change of a man's faith did not put an end to his connection with the Scheduled Tribe to which he belonged. It is further pointed out that the Presidential Order on Scheduled Castes of 1950 refers to the *castes* and not to *Tribes*. Caste implies adherence to Hinduism but Tribe does not. If a scheduled caste person were to embrace Christianity he would cease to be a member of the Scheduled Caste and therefore would not have a right to any of the benefits granted to the Scheduled Caste members.

Prison Reform

Uttar Pradesh has launched on a bold programme of prison reform. Selected prisoners will be 'housed'

in open air prisons and put to work on national projects such as dam construction, road laying, etc. So far selections were made on the basis of the prisoners' behaviour in the jail. Now they will be judged by a panel of eminent psychologists through scientific tests. Though this method might cost a little more it is pointed out that in the long run it would save a considerable sum. For one thing this method is supposed to be faster than the present system and for another more men will be selected which means more open-air prisons. Open-air prisons are said to cost less.

The State Government also has a plan in hand to tackle the problem of juvenile delinquency. All the 'tough guys' and 'dead end kids' will be rounded up and put under the direction of an expert psychologist. This expert will watch the kids at play and from their behaviour, will study each one's character and suggest suitable treatment. This play therapy will be tried first in Agra and Banaras and, if successful, in other parts of the State.

The Government has drawn up a three-phased programme for bringing the Children's Act into operation in all urban parts. The first phase envisages the establishment of play-cum-observation centres for all urban children. The second phase provides for the establishment of child guidance as well as parent guidance clinics. And the final phase contemplates the setting up of approved observation homes and residential treatment centres for children. The scheme will cost Rs. 55 lakhs.

F. C. Rodrigues

Social Survey

Co-operative Movement

The co-operative movement is making very good progress in India. According to the "Statistical Statement relating to the Co-operative Movement in India for the year 1954—55," published by the Agricultural Credit Department of the Reserve Bank of India, the year 1954—55 witnessed considerable expansion in the activities of the co-operative movement. At the end of 1954—55, there were 219,288 co-operative societies of all types with a membership of 16·02 million and an aggregate working capital of Rs. 390·79 crores as against 198,598 societies with a membership of 15·18 million and a working capital of Rs. 351·79 crores at the end of the preceding year. It is estimated that 80·1 million or 21 per cent of the population had been brought into the co-operative movement at the end of 1954—55 as against 75·9 million or 20·2 per cent of the population in 1953—54.

There were 24 State Co-operative Banks at the end of June 1955, two new institutions have been set up one in Jammu and Kashmir, and another in Bhopal. In 1954—55 State Co-operative Banks were functioning in all Part "A" States, in all Part "B" States, and in six Part "C" States. An important feature of all State Co-operative Banks, as also some of the reconstituted ones like Punjab, Hyderabad and Mysore, was the substantial State participation in their share capital, which helped in strengthening their capital structure. During the year under review, the apex banks advanced loans to the extent of Rs. 50·24 crores as against Rs. 51·77 crores at the close of 1953—54.

Agricultural credit societies, which constitute the base of the co-operative credit structure in the country, showed all-round progress during 1954—55. They numbered 143,320 as on 30th June 1955 as against 126,954 as on 30th June 1954, and constituted 78·8 per cent of the total number of agricultural societies. They had a membership of 6,565,416 and a working capital of Rs. 62·93 crores. The non-agricultural

credit societies also recorded steady progress during the period under review, their number, membership and working capital being 9,348, 2,847,944 and Rs. 78.32 crores, respectively.

The number of State non-credit societies increased from 42 at the end of June 1954, to 60 as on 30th June, 1955. Their business turn-over amounted to Rs. 7.66 crores during 1954-55. Central non-credit societies numbered 2,599 on 30th June 1955 with a membership of 1,811,782. They sold goods worth Rs. 50.45 crores.

The number of central land mortgage banks in the country remained unchanged at nine at the close of 1954-55. The amount of loans advanced by these banks during 1954-55 stood at Rs. 2.48 crores as compared with Rs. 1.92 crores during the previous year. During 1954-55 there were 292 primary land mortgage banks functioning in 12 States. During the year they advanced loans to the extent of Rs. 1.45 crores.

Unemployment

The result of a preliminary survey of urban unemployment, conducted by the National Sample Survey towards the end of 1953, now made available for publication, give us some interesting data on unemployment in urban areas in India.

The preliminary survey geographically covered all the towns of India with a population of 50,000 and above, except the four metropolitan cities of Calcutta, Bombay, Madras and Delhi. The geographical coverage of the towns extended over 175 towns, having a total population of a little over 23 million representing nearly two-fifths of the population living in towns and cities of India, excluding the four metropolitan cities. The number of sample towns selected for the survey was 23, of which 14 were drawn from towns with a population above 100,000. Ten blocks were selected from each of the sample towns having a population of 100,000 and eight blocks were chosen from each of the sample towns having a population between 50,000 and 100,000. In the third stage 4,446 households were investigated in the survey.

The survey disclosed that 55.85 per cent (males 29.4 per cent, females 26.45 per cent) of the population belonged to the working age-group (16—61), 40.56 per cent (20.53 males and 20.03 females per cent) belonged to the age-group (0—15) and the rest 3.59 per cent constituted the older people (62 years and above).

Earners and earning dependents together constitute only one-third of the population; two-thirds are non-earning dependents. Among males earners are 45.26 per cent and earning dependents 8.41 per cent; earners among females are only 5.98 per cent and earning dependents 7.54 per cent.

More than 60 per cent of the persons belong to households having a monthly expenditure of not more than Rs. 100; less than six per cent belong to households having a monthly expenditure in excess of Rs. 300. In the very low expenditure (upto Rs. 50 p.m.) and high expenditure (Rs. 500 and more) households, for each earner there are only two dependents on an average. In the middle expenditure households (Rs.100-300) there is a much lower proportion of earners, there being for each earner four dependents.

The labour force constitutes 34.79 per cent of the population, comprising 32.20 per cent gainfully employed and 2.59 per cent unemployed. Two-thirds of the population are thus not in the labour force. Of these one-third are family members engaged in domestic work and the rest are children, students, old and infirm persons and persons living on charities. More than two-fifths of the number of persons in the age-group 16—61, which may be considered the employable age-group, are economically inactive, of whom more than three-fourths are family members engaged in domestic work and the rest are mostly students.

Nearly two-fifths of the labour force is composed of migrants, more than half of whom have come from rural areas and about a sixth from urban. A little less than one-fourth are displaced persons from Pakistan.

Unemployed persons in urban areas constitute 2.59 per cent of the total population, of which 1.16 per cent are seek-

ing employment for the first time and 1.43 per cent are out of work but had some gainful occupation before.

The incidence of unemployment is highest in the age-group 17 and 18—21, being 21.64 per cent and 20.56 per cent respectively. It is lowest in the age-group 27-36 (4.19 per cent). This level is maintained till the age of 56.

Among the unemployed 21.59 are literates and 60.23 are "literate but below Matric". The proportion of unemployed among the educated is much higher than among the non-educated classes.

A little less than three-fourths (72.93 per cent) among the gainfully occupied persons are fully employed and the rest (26.32 per cent) are underemployed to various degrees. On the basis that seriously underemployed persons may be considered as virtually unemployed, we get 5.8 per cent of the population either unemployed or badly underemployed.

An income of Rs. 100 per month will meet the expectation of 85.07 per cent of the unemployed and nearly half of them will be content with an income half as much, while 12 per cent do not expect more than Rs. 100—150 per month and barely two per cent expect an earning above that range.

One-fourth of the unemployed prefer to work on their own account and the rest seek jobs as employees. One-third of the latter seek unskilled manual work and one-fifth skilled work. The rest, wanting non-manual employment, are equally divided between those seeking administrative and clerical work and those seeking technical and professional work.

As the present survey is based on data collected only from 23 towns in India it is by no means comprehensive and fully representative. But it can be taken as an indication of the magnitude of the unemployment problem. The total number of unemployed in cities and towns, including the four metropolitan cities may be roughly estimated at about five million. This would include about 2.5 million who are severely underemployed. The Second Five Year Plan is supposed to find employment for 10 million persons both in the urban and the rural areas.

Cattle Population

The total cattle population in India in 1952—53 stood at 155,099,000 out of which 49,848,000 were cows and 21,842,000 were buffaloes yielding about 510,000,000 maunds of milk per year. India produced in 1951 about 11,270,000 maunds of ghee and 2,035,000 maunds of butter.

Crop Statistics

The total area in this country under cereals during 1954—55 has been 208,823,000 acres whereas five years ago — in 1950—51 — it was only 193,314,000 acres. The area under wheat in 1954—55 was 26,842,000 acres. The production of wheat has increased from 6,360,000 in 1950—51 to 8,539,000 in 1954—55 and the production of cereals from 41,744,000 to 55,397,000 during the same period.

Match Industry

About 24,500 persons are employed in the match industry in India. Of these 16,000 are in the cottage sector and the rest in the mechanised industry.

India produced 960 tons of transparent paper in 1955. The installed capacity of the manufacture of this quality of paper is about 110 tons per month.

Poultry

India has about 67,525,000 fowls and 6,348,000 ducks. Taking all the poultry species together, the country maintains 8.8 per cent of the total poultry population of Europe, 9.4 per cent of that of the two American continents, 40.3 per cent of that of Africa and more than thrice that of Oceania. The most important poultry-producing areas are Madras (25.2 per cent), West Bengal (12.6 per cent), Bihar (11.2 per cent), Assam (8.9 per cent), Bombay (8.5 per cent) and Madhya Pradesh (6.0 per cent). The per capita consumption per year of poultry meat in India, however, is as low as 0.29 lb., as against 29.32 lbs. in the U.S.A. and 20.94 lbs in Canada.

India produced 1,407,200,000 eggs during 1954—55.

Fish Production

India will spend Rs. 12 crores to develop its fish production. At the beginning of the first Plan, India produced about one million metric tons of fish per annum, the average catch per head being 2,500 lbs. At the end of the second Plan the production is expected to go up by 33 per cent.

The fish trade contributes to the national income Rs. 27 crores a year, engages about 75,000 craft of various types along India's 3,000 mile of coast line and gives employment to 750,000 fisherman

Kundah Project

On June 29th, India's Finance Minister, Mr. C. D. Deshmukh inaugurated the Kundah Project work near Ootacamund in the Nilgiris. The project is expected to cost about Rs. 35 crores and will take five or six years to complete. The Canadian Government, under the Colombo Plan, will make available about Rs. 10 crores for the construction of this huge undertaking.

The catchment area of the Kundah Basin will be developed in four stages. In the first stage two dams each 200 feet high and over a thousand feet in length will be built across the Avalanche and Emerald rivers, two power tunnels of 14,000 and 12,000 feet respectively and of a diameter of 10 feet, two penstocks and two power stations will be constructed.

In the second stage, which would closely follow stage 1, the flow from the Upper Bhavani catchment would be diverted into the Avalanche reservoir by the construction of a dam and a tunnel through the dividing ridge. A second power station will be constructed here. Stage number one and two is expected to be finished by 1959.

In the third stage the flows from the East and West Varahapallam streams would be utilised by the construction of suitable dams and tunnels to increase the generating capacity of the power houses already constructed.

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